

than Brahman. This idea, then, of a
 subjective
 action of consciousness creating a world
 of fictions,
 other than or distorting the sole true
 object
 looks like an imposition on the Brahman
 by our-
 mind; it imposes on the pure and
 perfect Reality
 a feature of its own imperfection, not
 truly
 attributable to the perception of a
 Supreme Being..
 On the other hand, the distinction
 between the-
 consciousness and the being of
 Brahman could not.
 be valid, unless Brahman being and
 Brahman.
 consciousness are two distinct entities,
 —the conscious-
 ness imposing" its experiences on the
 pure existence
 of the being but unable to touch or
 affect or pene-
 trate it. Brahman, then, whether as the
 supreme
 sole Self-Existence or the Self of the
 real-unreal
 individual in Maya, would be aware by
 his true-
 consciousness of the illusions imposed
 on him'
 and would know them as illusions; only
 some-
 energy of Maya-nature or something in
 it would
 be deluded by its own inventions,—or
 else, not
 being really deluded, still persist in
 behaving and
 feeling as if it were deluded. This
 duality is.
 what happens to our consciousness in
 the Igno-
 rance when it separates itself from the
 works of

Nature and is aware within of the Self
as the-
sole truth and the rest as not-self and
not-real, but
lias on the surface to act as if the rest
too were
real. But this solution negates the sole
and
indivisible pure existence and pure
awareness of the"
Brahman; it creates a dualism within its
featureless.
unity which is not other in its purport
than the-